CONFIDENTIAL.] No. 49 of 1897.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 4th December 1897.

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Nil.

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Nil.

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Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Weekly.				
1	"Bangavasi"	Calcutta ...	20,000	27th November, 1897.	
2	"Basumati"	Ditto ...	.....		
3	"Hitaishi"	Ditto ...	300	30th ditto.	
4	"Hitavadi"	Ditto ...	About 4,000	26th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,250	27th ditto.	
6	"Sahachar"	Ditto ...	About 500	24th ditto.	
7	"Samay"	Ditto ...	3,000	26th November and 3rd December 1897.	
8	"Sanjivani"	Ditto ...	3,000	27th November, 1897.	
9	"Som Prakash" ...	Ditto ...	300	29th ditto.	
10	"Sulabh Samachar" ...	Ditto ...	.....	27th ditto.	
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	300	27th, 29th November, and 1st and 2nd Dec. 1897.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	28th and 30th November, and 1st and 2nd December 1897.	
3	"Samvad Prabhakar" ...	Ditto ...	1,132	29th and 30th November, and 1st and 3rd December 1897.	
4	"Samvad Purnachandrodaya"	Ditto ...	200		
5	"Sulabh Dainik" ...	Ditto ...	Read by 3,000	27th, 29th, 30th November, and 1st and 2nd December 1897.	
	Hindi.				
	Fortnightly.				
1	"Marwari Gazette" ...	Ditto ...	.....		
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	2,000	25th November, 1897.	
2	"Hindi Bangavasi" ...	Ditto ...	10,000	29th ditto.	
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Ditto ...	500	29th ditto.	
	Urdu.				
	Weekly.				
1	"Al Kunz" ...	Ditto ...	.....		
2	"Darussaltanat and Urdu Guide."	Ditto ...	310	25th ditto.	
3	"General and Gauhariasfi"	Ditto ...	330	23rd and 30th ditto.	
	Tri-weekly.				
1	"Nusrat-ul-Islam" ...	Ditto ...	.....		
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Pallivasi" ...	Kalna ...	.....		
	Weekly.				
1	"Bankura Darpan" ...	Bankura ...	500	1st December, 1897.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	29th November, 1897.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	30th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620	14th and 21st ditto.	
5	"Education Gazette" ...	Hooghly ...	1,280	26th ditto.	
	Bengali.	**Presidency Division.**			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	24th November and 1st December 1897.	
2	"Pratikar"	Ditto ...	603	26th November 1897.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya.	**Orissa Division.**			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	20th October, 1897 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	21st ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	20th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	23rd ditto.	
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	About 600	20th November, 1897.	
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000	27th ditto.	
	Urdu.				
	Weekly.				
1	"Akhbar-i-Al Punch" ...	Bankipur ..	500	26th ditto.	
2	"Gaya Punch"	Gaya ...	400	29th ditto.	
3	"Tah Zeeb" ...	Patna ...	.....		
	Bengali.	**Bhagalpur Division.**			
	Fortnightly.				
1	"Gaur Varta" ...	Malda ...	.....	25th ditto.	
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243		
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	25th ditto ...	This paper is not regularly published for want of type.
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal ...	.....	26th ditto.	
2	"Charu Mihir" ...	Mymensingh ...	900	22nd ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	28th ditto.	
4	"Sanjay"	Faridpur ...	.....	26th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	27th ditto.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500	29th ditto.	
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Hitaishi" ...	Comilla ...	.....		
	Weekly.				
1	"Sansodhini"	Chittagong ...	120	26th ditto.	
	Bengali.	**Assam.**			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		
2	"Silchar"	Silchar, Cachar ...	.....		

I.—Foreign Politics.

A Rawalpindi correspondent of the *Hablul Mateen* of the 29th November says that though the obligation which Afghanistan is under to the Government of India is much like the obligation under which a goat is to the butcher who has fed it well in order to make all the better profit by the sale of its flesh, the Afghans nevertheless, will not think of doing an unfriendly turn to the English. The Afghans, however, hate the English bitterly, while they stand in reverential fear of Russia, though she has not, up to this moment, done them any good. The cause of the Afghan's antipathy against the English is that he believes the English to be ungrateful and selfish. There is a saying in Afghanistan that the English will cheat their nearest and dearest relations to aggrandise themselves. The Afghans say that if they be not harsh towards the English, the English will subject them to the same treatment to which they have subjected the Indians. They openly say that the policy of the English is one of meekness towards the strong and of *zaburdastism* towards the weak.

Hablul Mateen, Nov. 29th, 1897.

The Afghan feeling in regard to the British Government.

II.—Home Administration.

(*a*)—*Police.*

2. The *Hitavadi* of the 26th November publishes the following communication from a correspondent, to illustrate the peril with which the travelling of native women by rail is attended:—

Hitavadi, Nov. 26th, 1897.

Travelling of native women by rail.

On the afternoon of the 16th November last, a young woman with an infant got at the Sultanganj station into the train which comes from Mokameh to Burdwan. As one Ram Charan who was going with her as her escort was about to get into the train, it started and he was not allowed to get in. On his representing that he had the woman's ticket with him the Station Master gave a ticket to the guard and told him something which Ram Charan did not understand. The woman has not been heard of since then, although a search has been made for her by her relatives, as well as by the Railway authorities.

3. The *Som Prakash* of the 29th November hopes that the residents of Calcutta, under the leadership of Sir Maharaja Jotindra Mohan Tagore and Maharaja Narendra Krishna Deb Bahadur, will hold a public meeting to thank Mr. James, Commissioner of Police and his assistants, for the efficient manner in which they dealt with the Calcutta riots. The Government too should see its way to reward Mr. James and his able assistants. It is hoped that Mr. James will be Knighted before long.

Som Prakash, Nov. 29th, 1897.

Mr. James and his assistants in the late Calcutta riots.

(*b*)—*Working of the Courts.*

4. The *Charu Mihir* of the 22nd November says that though it is a long time since the enquiry into the charges against the Deputy Magistrate of Kishorganj, in the Mymensingh district, was concluded, the result of the enquiry has not yet been published. In the meantime, the Deputy Magistrate is now and then conducting himself towards those who deposed or attempted to bring home the charges against him in a manner which makes it inadvisable that he should any longer be allowed to remain at the station. The writer has repeatedly invited the Government's attention to the point, but without success. Seeing that the Deputy Magistrate is displeased with a large number of men in the Subdivision, whom he can easily create opportunities to harm, and that the people of the Subdivision do not like him, one fails to see why the Government has not yet thought it fit to remove him. Such removal will not harm the Government in any way, whilst it will enable the people to breathe freely.

Charu Mihir, Nov. 22nd, 1897.

The Deputy Magistrate of Kishorganj.

5. The *Sansodhini* of the 26th November has no hesitation in saying that the allegations made in the *Hitavadi* newspaper against Rai Kailas Chandra Das, General Manager of Wards' Estates in Chittagong, are prompted by malice. Whatever his other faults may be, Rai

Sansodhini, Nov. 26th, 1897.

Rai Kailas Chandra Das, General Manager of Wards' Estates in Chittagong.

Kailas Chandra does not seek to promote his own interests in the management of the Wards' Estates. To say otherwise will be a downright falsehood. If Rai Kailas Chandra had been a self-seeking man, he could have amassed a fortune in the course of the twenty-five years during which he has been in charge of Wards' Estates. His fault rather lies in the opposite direction, that is, in his extreme anxiety for the welfare of the estates confided to his care. If he has ever done anything wrong, he must have done it for promoting, not his own interests, but the interests of the Wards. When Joges Babu's estate came into his hands, its net income was Rs. 12,000; when it was returned to its owner, its net income was Rs. 16,000. It is also due to Kailas Babu's management that Joges Babu can to-day exercise undisputed sway in his zamindari Chhanna, which even his powerful grandfather could not properly control.

HITAVADI, Nov. 26th, 1897.

Tilak's appeal.

6. The *Hitavadi* of the 26th November writes, as follows, about Tilak's appeal:—

The doors of the courts of justice are indeed closed, but it is yet open to us to make an appeal to the general public. We shall yet appeal to the general public of England for a remedy for this injustice, and for a right interpretation of the section of the Penal Code under which Tilak has been convicted. Here is an excellent opportunity for explaining to the English public how muddles in trials take place and how laws are misinterpreted even in the highest tribunals in this country. But for Tilak's punishment, there would not have been such an opportunity. That is why we say that Tilak's punishment will result in great good to the country.

If Mr. Justice Strachey had once considered, at the time of passing sentence upon Tilak, that Tilak's position in his own community and among his own countrymen is superior to that of himself in his own country, he could not have sentenced Tilak to rigorous imprisonment. Indeed, Justice Strachey alone can say what delight he feels by punishing Tilak unjustly and unnecessarily. We, however, see that it is not Tilak but the Judge for whom the people feel diminished reverence. Millions of people in India are to-day worshipping Tilak within the shrines of their hearts, and whether they can or cannot speak out, they are inwardly crying a thousand shames upon the partial and prejudiced European jury and upon this Judge who is devoid of common sense.

We have already said that after the decision of the Privy Council all hopes of Tilak's release are at an end. Tilak will obtain his release after eighteen months' punishment. We knew beforehand that the feeble hope with which we awaited the result of his motion for appeal would appear, owing to the ill-luck of Indians, a most groundless hope. We had forebodings of evil as soon as Lord Sandhurst, deprived of his reason by rage, began, with a view to support every act of the plague officers, to hear and give distorted accounts of facts.

We had certain forebodings of evil when endeavours were made to connect innocent people like Tilak with the murders of Rand and Ayerst, when Mr. Woodburn and others began to go about consulting about a prosecution, and when we heard a rumour that the Viceroy and the Secretary of State were working their brains over the Tilak affair. At last we heard at every step various rumours about the trial. At first we could not believe them, but we gradually found them correct. We were astonished when the powerful officials were up and doing to put down Tilak, when the Natu brothers were imprisoned without a trial, when Professor Gokhale, overpowered with fear, retracted his statements about the commission of oppression by plague officers, and when the spirited Rama Bai told the Government that she was in a position to prove that such oppression was committed and Government did not speak a word on the point. We said that the judgment of the Bombay officials was perverted, that other officials were up and doing to maintain prestige, and that no justice was to be expected of them under these circumstances

We then believed, and we still believe, that the injustice would have been remedied if an appeal had been admitted and heard in England. Lest such a remedy should be obtained, the Bombay Government tried its best to prevent the hearing of an appeal. They employed the Eurasian Branson as their Counsel, and by hook and by crook prevented an appeal from being entertained. Their wish is gained; there is no longer any hope of Tilak's release. We shall still

say with a hundred mouths that Tilak's imprisonment will have brought good if it should prove the means of attracting the attention of the English public to muddles which take place in trials in India.

7. The same paper has the following about the Bombay High Court's decision in the *Pratod* case :— HITAVADI, Nov. 26th, 1897.

The decision in the *Pratod* case.

We are not satisfied with the interpretation of sedition which has been given this time. Any criticism of any act or measure of Government, with a view to excite dislike or hatred against it, has been pronounced sedition. We cannot imagine a criticism of a very bad and mischievous measure that will not have the effect of making its authors an object of dislike.

There is no knowing who will become guilty, and of what in virtue of the tortuous ways of the law. This much, however, can be said that if Government tries to get at the spirit of the writings in the Native Press without cavilling at words, not a single paper in this country will be found disloyal. No one ever thinks of the subversion of British rule. We do not desire the subversion of the British Government under which we can freely discuss Government measures and are living fearlessly. If, on the pretext of detecting sedition, Government looks for poison in in offensive words, then indeed we shall be guilty, or it is our firm belief that no editor in this country is devoid of loyalty, though the words they use may be open to objection.

8. The *Bangavasi* of the 27th November regrets the transfer to Darbhanga of Mr. S. D. Roy, Deputy Magistrate of Sealdah. As the Deputy Magistrate of Sealdah, Syamadhav Babu discharged his duties with great credit and ability. Europeans and Natives, Hindus and Musalmans, have all been equally satisfied with him. After Nawab Abdul Latif, no Magistrate more popular than he has graced the bench of the Sealdah Police Court. One cannot say why the Government has suddenly transferred such a popular and able officer. The Calcutta public expected to see Mr. S. D. Roy promoted to a Presidency Magistrateship on the retirement of Nawab Amir Hossein, but they see him transferred to a distant place. It is to be hoped, however, that the Government will never forget to adequately reward Syamadhav Babu for his valuable services. BANGAVASI, Nov. 27th, 1897.

The transfer of Mr. S. D. Roy, Deputy Magistrate of Sealdah.

9. The same paper writes as follows with reference to the rejection by the Privy Council of the application for special leave for appeal in the Tilak case :— BANGAVAS.

The Tilak appeal.

The other side (*i.e.* the friends of Mr. Tilak) maintain that Mr. Justice Strachey's interpretation of section 124A. of the Indian Penal Code is wrong. We say that there can be no mistake—no misinterpretation in this case. Every legislative enactment, be it the Penal Code or any other Code, owes its existence to the will of the sovereign power. In the present case, there could be no mistaking the will of the Government. The Government which made the Indian Penal Code now declares from the judicial bench that what Tilak did went against its will and was extremely prejudicial to its interests. Tilak is therefore guilty in the eye of the Government. There can possibly be no appeal against this decision. You may, of course, say that there are appeals in many cases in which the Government is the prosecutor, and an appeal may lie also in this case. But there are Crown cases and Crown cases. In most of the so-called Crown cases, the Government is prosecutor, only in name. In the case under notice, the Government is the injured party and is the prosecutor, not only in name, but also in serious reality. These intricacies of law are a puzzle to the uninitiated.

There can be no doubt that Tilak's release is highly desirable, and we lost no time to suggest the best means of procuring his release. The Government would, no doubt, have relented if the Indian people in a body had stood at its door in a supplicating mood—with joined hands, with cloths folded round their necks, with penitent tears flowing down their cheeks and humbly praying for mercy. This would have melted the heart of the Government, and we would have got our Tilak back. But we tried to quarrel with the Government and discomfit it—we appealed against the decision of the High Court. As a consequence of this, we may not at all get back our Tilak.

In our eye, Government the maker of laws, Government the administrator of justice, and Government the fountain of mercy are one and the same entity. In this *mayik* universe, in this universe, that is, which is illusion self-imposed by God He is known as the Creator under the name of Brahma, as the Protector under the name of Vishnu and as the Destroyer under the name of Rudra. Even so in this Indian Empire, the Legislative Council, the Law Court and the Merciful Throne are but different names, different aspects of one and the same Government.

To carry this comparison between things divine and things earthly a little further, just as there is a good deal of difference between laws in heaven and laws on earth, even so there is and must be a good deal of difference between laws in England and laws in India. In England, every individual is a ruler as well as a subject. The British Government in England is the Government of and by, the English people. Not so in India. Here Englishmen are the rulers and we are their subjects. It is a regret that most of us do not understand this relation between Indians and Englishmen in this country. All our political errors are due to this misunderstanding. The institution of the Tilak appeal was an error of this kind.

It is our duty to know the ruler as ruler and acknowledge his sovereignty. Living as we do under the shelter and protection of the Government, it is our duty to render unquestioning obedience to its laws. We ought to remember that just as Divine illusion is beyond our comprehension, so is British politics beyond the reach of our understanding. It is morally and spiritually dangerous to a deluded human being to pretend *Brahmajnan*, a knowledge of the Divine Soul. It is equally dangerous for an Indian to dabble in English politics.

We shall look even upon Tilak's imprisonment as a good sign if the result of the Tilak appeal brings our countrymen to their senses. Let the Brahman and the other castes—we have no concern with any other people—eschew politics, shake off their lethargy and devote their time and energy to *tupasya*—to the contemplation of God Under the British rule, we enjoy undisturbed peace and tranquillity. Let us not lose this golden opportunity. Let us turn it to good account.

DAINIK-O-SAMACHAR CHANDRIKA, Nov. 30th, 1897.

10. The *Dainik-o-Samachar Chandrika* of the 30th November has the following :—

Sir Charles Farran's judgment in the *Pratod* appeal.

Sir Comer Petheram defined disaffection as the contrary of affection or love. If dislike or hatred takes the place of a kindly feeling, you get what is called sedition, and the person who entertains such a feeling is a rebel. Mr. Justice Strachey went further and defined disaffection as the absence or want of affection. According to this interpretation, whomsoever you do not love is your enemy. Do not question this interpretation. It is according to this interpretation that Tilak has been sentenced to eighteen months' imprisonment. The jury were enjoined to take the law from the Judge, and from him alone, and they were told that they were not at liberty to exercise their judgment in the matter. The jury faithfully followed the Judge, and a verdict for conviction came in.

Sir Charles Farran, in his judgment in the *Pratod* appeal, gives a different interpretation of disaffection. His interpretation is based upon the meaning of the word given in Murray's dictionary. Murray, whose dictionary is said to be the most comprehensive in the English language, begins with defining disaffection as "absence or alienation of affection," affection being at the same time defined to be "kindly feeling." Disaffection, he proceeds, is dislike, hostility, disloyalty, especially "political alienation or discontent." It appears that Mr. Justice Strachey accepted the first portion of Murray's definition, while Sir Charles Farran has accepted the last. In the explanation to the section under notice, Sir James Stephen says that the strongest disapprobation of Government measures will not amount to sedition. Sir Charles Farran says that this disapprobation that is spoken of in the explanation is not disaffection. Disapprobation may be compatible with loyalty, but disaffection is not. A rebel, continues His Lordship, may support some of the measures of the Government, but he is still a rebel. Here is certainly a hard nut to crack. How can you, without the help of a pyschometer, determine whether a person is or is not a rebel at heart? Once a rebel, for ever a rebel, is not an axiomatic

truth, and it is not impossible for a man, who was once a rebel, to afterwards become a loyal subject. If a person who was once suspected of disloyalty is found to support the Government, why should you question his loyalty? Why should you not rather think that he has reformed himself and become a loyal subject? We have history on our side when we say that rebels have been known to have become loyal subjects in course of time. Take Tilak's case, for instance. Granted that he was once a rebel, why should you think that he is still a rebel when his conduct, his support of Government measures, proves the contrary? In the opinion of Sir Charles Farran, it is no proof of loyalty merely to speak of the importance or usefulness of the Government or to say that its overthrow will harm the writer. Such support of the Government is not genuine in the Chief Justice's opinion: it is prompted by a selfish motive: it is, in short, not incompatible with disloyalty. We are bound to say that, in his judgment, Sir Charles Farran does not give us a tangible standard wherewith we can gauge the human mind. Without some such standard, however, we can never determine where loyalty ends and disloyalty begins—whether a writer's profession of loyalty is genuine or not. Has Sir Charles Farran invented a pyschometer? Why, again, has he reduced the sentences, if he is convinced that the accused are rebels?

Coming to the question of punishment, Sir Charles Farran observes that "as to the article itself, there is nothing practical about it. It sets nothing tangible before its readers. It is calculated rather to excite unrealizable dreams and abstract feelings of discontent, than to be a spur to immediate action." If this is so, why punish the writer who seems to be no better than a fool, a maniac? Why was he not sent to a lunatic asylum, instead of being sent to jail? The writings of a madman can influence only those that are mad.

The Chief Justice's argument in favour of the conviction of the Proprietor is on all fours with the argument which cites the ass on which the potter rides as the cause of the pot. If the Proprietor can be punished for the guilt of the Editor, why not punish the trader who sold the paper on which the *Pratod* was printed? Even the Anglo-Indian papers should protest against the conviction of the Proprietor. Proprietors and Editors of these papers, even when living in England, may be held responsible for the offence of those who conduct the papers in their absence. If you punish the Proprietor of a newspaper for an offence of the Editor, what will you do when the proprietary right is vested in a Syndicate or a Joint-Stock Company?

11. The *Dainik-o-Samachar Chandrika* of the 1st December has the following:—

DAINIK-O-SAMACHAR CHANDRIKA. Dec. 1st, 1897.

Interpretation of section 124A. of the Indian Penal Code by the Bombay High Court.

Mr. Justice Parsons, in a separate judgment, gives his own definition of "disaffection." The definition of "disaffection" once settled, the Government will be at its ease, and will cease to think of a Press law, or any other measure of a similar nature. Mr. Justice Parsons, in his definition of disaffection, follows his Chief only some distance, and no more. Disaffection, in his opinion, signifies "political alienation or discontent." Political alienation no doubt means the alienation of that relation which a loyal subject should, as a matter of course, bear to his ruler. It means, therefore, that state of the mind in which one thinks himself independent of the Government, and when this state of the mind is accompanied by a discontent, it is disaffection in the opinion of Mr. Justice Parsons. The word disaffection, he adds, "cannot be construed as meaning an absence or the contrary of affection or love, that is to say, dislike or hatred." Now, this interpretation only serves to make the meaning of section 124A more complicated. This is why Sir James Stephen made show or use of force a constituting element of disaffection. In his opinion, there was no disaffection where dislike or discontent was not and had no chance of being, carried into action. It was clear to Sir James Stephen that political discontent or dislike, so long as it remains confined in the mind and does not lead to any action, is not likely to do any harm to the Government and does not therefore come within the purview of the criminal law. It is not also an offence in the eye of the criminal law to create discontent in the minds of others, if that discontent does not lead to any acts of violence against the Government. It is neither necessary nor practicable for the Government to dive into the hearts of its subjects and discover whether there is any political discontent or distemper

lurking there. No psychometer has been invented which can enable an official to gauge the mind of a subject. Sir James Stephen's interpretation of disaffection is the right interpretation—an interpretation, that is, upon which we can act. Every other interpretation is sure to be hazy and vague. It is Sir James Stephen's interpretation which has so long been acted up to. It was acted up to even by Sir Charles Elliott. But that interpretation has been rejected by the Judges of the Bombay High Court, who have given a new interpretation, according to which political discontent or distemper is an offence, even when it is not translated into action. Sir Charles Farran's interpretation of the sedition section, substantially confirmed as it is by two of his colleagues, is an improvement, but only a small improvement upon Mr. Justice Strachey's interpretation of the section. Unintelligible as this interpretation is, it is not likely to be impressive and is sure to be forgotten. What is the Government going to do to prevent the new interpretation from being soon cast into oblivion? Let this interpretation be taught in every school and college. Let it be proclaimed in every bazâr and market. Let placards containing it be posted all over the country. Let it, far better, be painted on everyone's body. Sir James Stephen's interpretation is intelligible and easily remembered. Not so the new interpretation. In the Bombay High Court itself, there have been two different interpretations of disaffection. Nothing but an authoritative Privy Council decision can finally settle the matter and remove the haziness and vagueness in which the new interpretation is enshrouded.

(c)—*Jails.*

HITAVADI, Nov. 26th, 1897.

The Jail experiences of the editor of the *Hitavadi*.

12. The editor of the *Hitavadi* continues the narrative of his jail experiences in his issue of the 26th November :—

I have already said that I was losing weight. I was therefore sent to the Medical Officer, who found me, on examination, to be of sound health, and therefore told me to come again next week. In that week too he discharged me after examination, and did not make any new arrangement about my diet.

On the 12th March, I was informed that my prayer for being regarded as a first-class misdemeanant had been rejected. Mr. Justice Jenkins told the Lieutenant-Governor that I could not be treated as a first-class misdemeanant. We have referred to this conduct of the Judge in our article headed "Mr. Justice Jenkins." We quote here the original letter of the Lieutenant-Governor as evidence :—

No. 806P.

POLITICAL DEPARTMENT, JAIL BRANCH.

From

C. W. Bolton, Esq.,

Chief Secretary to the Government of Bengal.

To

The Inspector-General of Jails, Bengal.

Calcutta, the 10th March 1897.

Sir,

I am directed to acknowledge the receipt of your letter No. 2166, dated the 6th March 1897, submitting a petition from Kaliprasanna Kavyabisharad, a prisoner in the Presidency Jail, praying that he may be treated as a first-class misdemeanant under Rule 777 of the Jail Code.

2. In reply, I am to say that the Lieutenant-Governor having consulted the Hon'ble Judge who tried the case, considers that it does not fall within the purview of Rule 777 of the Jail Code. I am to request that the prisoner may be informed accordingly.

I have, &c.,

C. A. Oldham,

For Chief Secy. to Govt. of Bengal.

No sooner had we come to jail than we received a proof of Mr. Justice Jenkins' unlimited kindness. At last Sir Alexander Mackenzie declared before the Hon'ble Babus Narendranath Sen and Surendranath Banerji "Mr. Jenkins is dead against him." I had an impression that all relations between a Judge and an accused ceased with the conclusion of a trial, but experience has cured me of this mistake.

On the 13th March, Maulvi Ahmed came to inspect the jail. He made many enquiries about the prisoners. Unfortunately no prisoner had the courage to acquaint him with his grievance. The kind remarks which the Maulvi recorded on seeing the terrible oppression to which prisoners were subjected for having tobacco in their possession, are quoted below :—

"I examined the punishment register and am sorry to find many persons punished for having tobacco in their possession. I have read in papers that, in America and other places, prisoners are allowed tobacco, and I do think if tobacco in small quantity is allowed to well-behaved prisoners, crime will much decrease. I am not a tobacco-smoker, but at the same time I feel for those who are accustomed to this universal but useless habit."

We need hardly say that we are of the same opinion with the Maulvi. Most of the offences committed by prisoners are due to their hankering after tobacco. Affrays, hurts, quarrels, thefts, maligning, sending of letters outside, are, for the most part, due to that hankering. I do not use tobacco in any form myself, but can well imagine people hankering after it. I was not, therefore, surprised to see various things done in the jail for its sake.

Tobacco is regularly used in the jail. It need hardly be said that the employés of the jail are the only men who aid in this dealing in tobacco. They hold out inducements to prisoners to obtain supplies of money from their relatives. Half of the money that is sent by relatives, when a prisoner writes under the influence of such inducement, goes to the bearer of the letter. The remaining half reaches the prisoner. The prisoner employs the money in the purchase of tobacco, &c. The person who buys tobacco &c. for the prisoners takes as much money as the article he purchases is worth. Thus, if a prisoner gives four annas for the purchase of any article, he gets only two annas' worth of it, the remaining two annas being taken by the person who is sent for it. To my knowledge and belief transactions to the extent of at least one thousand rupees go on even now in this way in the Presidency Jail. The authorities punish the person in whose possession ever so small a quantity of tobacco is found, and do not enquire who it was that smuggled in the tobacco, and how it was smuggled in.

Indeed, many persons, male and female, Native and European, are concerned in this trade. Is it not a thousand times more desirable that a provision should be made for the supply of tobacco to such prisoners as are found to behave themselves well, than that prisoners should be supplied with tobacco in this illegal way, and then punished for having tobacco in their possession? In short, there can be no doubt that if prisoners are allowed a little tobacco, they will gradually become attentive to their work, and try their best to behave well.

A short description should be given here of the tobacco which is used in the Presidency Jail. This tobacco is secretly used. Hookah, tobacco-bowl or fire is not needed for its use. Those who use this tobacco are gratified by throwing it into their mouth mixed with a little lime. It is the same thick tobacco-leaf which Europeans chop with knives and then smoke in pipes. It is not sold by the seer or by weight. It is sold by the "em measure" which is in use in presses. A column of the *Hitavadi* is of a breadth of 15 ems; the measure of the space between one rule in this paper and another is 15 ems. A tobacco leaf of that measure will therefore be called in jail 15-em tobacco. Thus, so many ems of tobacco are sold as are required. A trade in lime is also carried on along with this trade in tobacco. It need hardly be said that the practice of using tobacco in this form prevails in the jail for want of facilities for smoking it.

Ramsaran Sonar was hanged on the 28th March. I saw him many times when, long before his hanging, he was confined in the condemned cell after the passing of the capital sentence upon him. It is my belief that the man was not a murderer. He was sentenced to death by the Calcutta High Court. I will

here give a brief account of him. He went to the North-Western Provinces, leaving a wife and two sons in Calcutta. When he was away, his wife went on a pilgrimage with his two sons, in the company of several persons belonging to their native province. The woman died of cholera on the way. The neighbours returned to Calcutta with the children, and not receiving any intelligence of Ramsaran, committed them to the care of the Missionaries. Lest the two boys should be claimed by anybody, the Missionaries removed them to French Chandernagore. Ramsaran returned to Calcutta after a long time and heard all that had happened to his wife and children, but could learn nothing about the whereabouts of the latter. At this time, Ramsaran formed an intimacy with a Bengali prostitute. Ramsaran opened a *mudi's* shop and lived with that woman. A person belonging to his native province advised Ramsaran at this time to marry a woman of his own caste and he married a young woman. This woman is said to have been in the keeping of a Police Inspector. Her mother married her to Ramsaran for fear of being outcasted. But she had no intention of admitting him to the rights of a son-in-law. Between his wife and his mistress, Ramsaran felt his position very uncomfortable indeed. Ramsaran gave up all hopes of obtaining his wife, but his mother-in-law did not give up her hopes of extorting money from him. After he had made an application to the Magistrate, he one day received some intelligence regarding his children, and went to Chandernagore to see them. On the morning of the day he returned from Chandernagore, his mistress was murdered by somebody. Ramsaran believed his wife to be the murderer. The object of the murder was to get Ramsaran hanged on a charge of murder, and thereby to be rid of him and to secure all his property. All these are, of course, Ramsaran's own statements. But I saw many reasons for believing him, and this belief was strengthened by the conversation which took place between him and his wife when the latter went to see him in jail.

It was I who wrote the memorial for mercy which Ramsaran sent to the Lieutenant-Governor. The memorial for mercy that was sent to the Viceroy, when the above memorial was rejected, was also written by me in jail. There was, therefore, nothing to prevent me from seeing him, although he was a condemned criminal. Ramsaran had wished not to leave a single farthing to his wife, but to leave all he had to the daughter of her murdered mistress. He made a petition to that effect to the Police Commissioner. But his mother-in-law and caste people came and told him that if he did not leave all he had to his wife, they would not perform his funeral ceremony and obsequies. He had, therefore, to change his mind from considerations of his spiritual welfare. I heard all these altercations with my own ears. Even a few days before his execution Ramsaran could not believe that he would be hanged. He would say again and again:—"Babu saheb, Narayanji exists. I shall not be hanged. I have not committed the murder." Indeed, under this impression he had no fear of being hanged and was gaining in weight. On Saturday, the 26th March, he knew for certain that he would be hanged and lost considerable weight during the short time that intervened between that date and his execution. The agony I felt on seeing this man's distress defies description.

HITAVADI, Nov. 26th, 1897.

13. The same paper says:—

Tilak in jail.

Tilak is being made to wear short drawers and a collar in the Byculla jail. But this is not all. He has to live upon most wretched food, namely, a few *rotis* of *bajra* and water. He cannot get any vegetable dish. Onion indeed is to be had, but he does not eat onion. Over and above this he has to work hard at a hand-mill. Our correspondent was not allowed to see him. Whose meanness is apparent in subjecting a respectable Brahman like Tilak to such treatment need hardly be told. It is hoped that the Governor of Bombay will enquire into the matter.

DAINIK-O-SAMACHAR CHANDRIKA, Dec. 1st, 1897.

14. The *Dainik-o-Samachar Chandrika* of the 1st December complains that Mr. Tilak is starving in jail. It cannot be said how his jail life is likely to end. Tilak is a Brahman, an orthodox Hindu. He applied to the authorities for being served with food separately cooked by a Brahman, but his prayer has been rejected. The ordinary jail diet, consisting of *bajra* bread and onion, is forbidden food to him. It does not also suit his constitution. It is said that, within a very short time, Tilak has lost twelve *seers* in weight. Whether under such circumstances he is not also likely to lose his life is a matter for consideration now.

Tilak in jail

(*d*)—*Education.*

15. The *Sanjay* of the 26th November complains that teachers and others who write for information to the office of the Inspector of Schools, Eastern Circle, never get replies in time. This is due, it is said, to the Inspector, Babu Dina Nath Sen, generally leaving all his office duties to his head clerk and himself devoting his time to the cultivation of the science of music, to the preparation of school books and new editions of Sanskrit works like the *Vedanta*.

The Inspector of Schools, Eastern Circle.

SANJAY, Nov. 26th, 1897.

(*h*)—*General.*

16. The *Sahachar* of the 24th November says that, as the spread of the plague to Calcutta will mean the ruin of the whole province of Bengal, it is necessary that the people of Bengal should, instead of losing heart and raising an idle clamour, muster courage and combine to devise means for averting a visitation.

The Government's plague measures and the people's duty in the matter.

SAHACHAR, Nov. 24th, 1897.

The Government will, no doubt, adopt all necessary precautions, but the people must help the Government and accept its measures. The dangerous character of the disease may necessitate the adoption of precautions which will go against the immemorial customs of the people and will, therefore, be distasteful to them; but in spite of their unpleasantness, the people must accept and submit to them. The Government never puts its subjects to unnecessary trouble, and the people must remember that whatever the Government does in order to prevent the outbreak of the plague in Calcutta, will be done by it for their benefit. On its own part, however, the Government should see that the rigorous measures, which it is obliged to adopt for the good of the people, are applied, not in a spirit of *zuburdustism*, but as gently as possible and in a spirit of sympathy. It should issue special instructions to all officers who may be employed on plague duty to follow a mild course, and it should see that they actually do so. As for the men to be appointed for house-to-house visitation, it would not be advisable to employ British soldiers, who are completely ignorant of the feelings, manners and customs of the people. The best men to be appointed for this work will be elderly native soldiers. Lastly, the Government should consult wise and experienced native getlemen about the measures to be adopted for plague prevention. To send wife and children to hospital is, to a Hindu or Musalman, more painful than their death itself. Under the circumstances, the mildest methods should be employed to induce Hindus and Musalmans to send the sick members of their families to hospital.

17. The *Samay* of the 26th November writes as follows:—

SAMAY, Nov. 26th, 1897

The official theory of the Poona murders untouched.

In Damodar's confession, there is no mention of the Natu brothers, no mention of a political conspiracy, and, above all, no mention even of the Brahman editors of Poona (who have been suspected of and punished for, sedition). On what proof, then, is this false impression of the Government based? What is it that has led the authorities to deport the Natu brothers for life, to pass an unjustly severe sentence on the Hon'ble Mr. Tilak, and to look indignantly down upon the Poona Brahmans?

Lord George Hamilton said, not long ago, that the deportation of the Natu brothers was most likely to lead to the detection and arrest of the murderer of Rand and Ayerst—at least to lead to the discovery of a clue to the murders. But far from Lord George Hamilton's assurances being fulfilled Damodar has confessed that only he and two of his brothers and none else were implicated in the crime. Why, then, are the Natu brothers still kept in durance vile? They did not certainly instigate Damodar and his brothers to perpetrate the foul murders. Speaking of the Natu brothers, Damodar said in his confession that he was not at all acquainted with them, and that he went to their house only once in his life to chant *sankritan*. This shows that the Natu brothers were not at all implicated in the crime. It will, of course, be a different thing altogether if the Government obstinately persists in holding them guilty, and compels them to pay a heavy penalty for their supposed guilt. If the Government's suspicion against the Natu brothers was really

very strong, why were they not tried and punished according to the law? Shere Ali, the murderer of Lord Mayo, was given the benefit of a public trial, and Abdulla, the murderer of Chief Justice Norman was tried and punished according to the law. The murderers of two most prominent Englishmen were not punished without a trial. Why has there been a departure in the case of the Natu brothers? Who will say why?

Let us take one important point into consideration. The Government has even gone the length of saying indirectly that the seditious articles, published in the *Kesari* of the 15th June, led to the murder of Rand and Ayerst on the 22nd. This impression has been firmly established in the mind of the Government. This much, however, we have understood of Damodar's character, as unfolded in his confession, that he is not a man to have required the help of any other person in the commission of the murders. He appears to be such a terrible and resolute man that he is, in our opinion, capable of committing, unaided, far more heinous offences than the one with the commission of which he has been charged. The idea of murdering Mr. Rand originated in the minds of Damodar and his brothers, was matured by them, and was carried into execution by them without anybody else knowing anything about it. Damodar, it appears, shadowed Mr. Rand for a month, during which time he tried his best to find an opportunity that would suit his purpose. This opportunity at last presented itself on the 22nd June. The writings in the *Kesari* do not appear to have any connection with Damodar's preparations and the murder of Rand and Ayerst.

One word more. When did the police take down Damodar's statements? Was it before or after Mr. Tilak's trial? If it was before the trial, why were not the statements made public? What harm could there be in making them public? It is in our opinion quite probable that the Judge and the jury were misled in convicting Mr. Tilak in consequence of the non-publication of Damodar's statements. Is it right to maintain prestige in this way?

HITAVADI, Nov. 26th, 1897.

The Plague Regulations.

18. The *Hitavadi* of the 26th November says that the Plague Regulations published by the Bengal Government are no doubt prompted by good motives, but call it ignorance or prejudice or stubbornness, the people of this country, far from relishing the idea of the residence of their women in public hospitals, do not wish to go to such hospitals themselves. This prejudice of theirs is ineradicable. They will therefore bribe medical men and plague officers with a view to conceal cases of plague in their families. Government should, therefore, consider whether evil is not likely to result more from concealment of plague cases than from home segregation. If Government calmly considers the matter, it will be convinced that the latter course will be the lesser evil.

SANJIVANI, Nov. 27th, 1897.

What is sedition?

19. Referring to the decision of the Bombay High Court in the *Pratod* appeal, the *Sanjivani* of the 27th November observes that it does not make the definition of "disaffection" at all clear to the Indian public. Four Judges of the Bombay High Court have given four different interpretations of one and the same word. Mr. Justice Strachey based his interpretation on the meaning of the word disaffection as given in Webster's Dictionary. The Chief Justice gave a different interpretation of the word, basing it, as he did, upon the meaning of the word as given in Murray's Dictionary. Mr. Justice Ranade, who followed British Judges, gave yet another interpretation, while Mr. Justice Parsons, who followed no dictionary and no judicial authority, gave a fourth interpretation of the word. The meaning of "disaffection" thus remains far from being finally settled. But still editors are being punished for inciting disaffection. Will the Government explain to us what is meant by disaffection against Government? The Chief Justice of the Bombay High Court said in his judgment that the article in question did not vituperate the Government, was not concerned with any measure of Government, but had an object of making its readers "impatient of their allegiance to a foreign Sovereign", and of creating in them a desire of casting off their dependence upon England. It is for this offence that the Editor and the Proprietor of the *Pratod* have been convicted and punished. If the Chief Justice's decision is to be followed, criticism of Government measures will be impossible. Does the Government want that?

III.—Legislative.

20. The *Sahachar* of the 24th November says that the Criminal Procedure Bill, if passed into law in its present shape, will do great mischief. The following four points in the Bill are particularly open to objection:—

Sahachar, Nov. 24th, 1897.

The Criminal Procedure Bill.

(1) The proposal to deprive the accused of the privilege of reserving cross-examination of the prosecution witnesses till after the charge has been framed.

(2) The proposal to empower the District Magistrate to withdraw certain powers from his subordinate Magistrates which, under the existing Code, he could confer upon them, but could not withdraw. Such a retrograde proposal should not have been made at a time when even distinguished statesmen in England have admitted the advisability of separating judicial and executive functions, and separation is not made only from financial considerations.

(3) The proposal to deprive the High Court of the power of adjudicating upon the legality or otherwise of an order of committal made by a judicial officer against any person who commits an offence in his court.

(4) The proposal to nullify the operation of section 555 of the existing Code, under which no Judge or Magistrate can try or commit for trial any case to or in which he is a party or is personally interested. If Sir Henry Prinsep's provision in the Bill is passed into law, any Collector will be able to create a boundary quarrel in connection with a Khas Mahal Estate and try the case himself.

21. The *Sansodhini* of the 26th November says that the object of the reformers, who want to have a religious endowments law passed, will not be gained so long as the immorality of *mohantas* is not checked. This reform can be effected only with the aid of pious, unselfish men, and not by any number of laws and regulations.

Sansodhini, Nov. 26th, 1897.

The Religious Endowments Bill.

22. The *Hitavadi* of the 26th November writes as follows:—

Hitavadi, Nov. 26th, 1897.

The Criminal Procedure Bill.

All hopes of public good, excited by the parade and ostentation in the preparation of the Criminal Procedure Bill, have been disappointed.

People unacquainted with the condition of the mufassal have hailed with joy the provision for police supervision, in lieu of security for good behaviour. This provision would have, indeed, been beneficial to those who cannot furnish security for good behaviour, if the police in this country had been like the police in England. But, in this unfortunate country this provision will do more evil than good. The expression "police supervision" has not been defined in the Bill. The people of this country fear the eye of the police more than they fear the malignant eye of the planet Saturn. A witch's glance is said to have the effect of sucking a man's blood, and this police supervision will have the effect of sucking dry a man's honour and money. People subjected to such supervision will be deprived of all liberty and will have to propitiate the police with bribes.

The provision in clause (2) of section 257 that "when the accused has cross-examined or had the opportunity of cross-examining any witness, the attendance of such witness shall not be compelled under this section, unless the Magistrate is satisfied that it is necessary for the purposes of justice" is contradictory to clause (1) of that section, in which it is provided that the Magistrate is bound to compel the attendance of a witness, unless it is made for the purpose of vexation or delay. It will also deprive the accused of all opportunities of showing how contradictory and unreliable is the evidence produced by the prosecution.

23. The *Sanjivani* of the 27th November objects to section 41 clause (2) of the Criminal Procedure Bill, by which the District Magistrates are empowered to withdraw powers conferred by them on subordinate Magistrates. Does not the Government understand that the proposed amendment will lay the axe at the root of an impartial administration of justice in this country? If the District Magistrates

Sanjivani, Nov. 27th, 1897.

The Criminal Procedure Bill.

are permitted to lord it over the subordinate Magistrates, will the latter be able to act with independence? Fortunately enough, appeals against the decisions of subordinate Magistrates do not always lie to the District Magistrates. But will it be at all possible for the former to exercise their powers with freedom, if for those powers they have to depend entirely upon the Magistrate of their district? United as are the judicial and executive functions in one and the same person in this country, the chances of getting justice are already few and far between. The District Magistrates, even now, often interfere with the judicial independence of the subordinate Magistrates. And where will justice be, if the latter are made completely subservient to the will of the former? Sir Henry Prinsep is every inch of him a Civilian, and has always been known for his *zubburdastism*. It is not, therefore, strange that he should propose to destroy the independence of Judicial Officers. We strongly object to this proposal, and urge that it should not be accepted by the Government.

IV.—Native States.

HITAVADI, Nov. 26th, 1897.

Zalim Singh.

24. The *Hitavadi* of the 26th November says that Zalim Singh was deposed unheard. Under British rule, even a murderer is allowed an opportunity of self-defence, but so unfortunate are the Native Princes that they are not allowed such an opportunity. The British Government has probably forgotten the stipulations of the treaties, which it concluded with the Native Princes at the time of the foundation of the British Empire in this country. It is neither just nor courteous to treat those now as cats and dogs whom it then accepted as friends. We said before that Mr. Crosthwaite has ruined Zalim Singh at the instigation of his enemies. Our statement has now been verified. His enemy, Bhavani Singh has been installed as the ruler of a part of his dominion. Thus, Zalim Singh, to whom and to whose ancestors the English Government is indebted for various services, is now a street beggar. There can be no doubt that this act of the English Government will increase the alarm and uneasiness of the Native Princes. If the English public had been acquainted with the true condition of the Native Princes, such injustice could not have been done.

V.—Prospects of the crops and condition of the people.

SANSODHINI, Nov. 26th, 1897.

The Commissioner of the Chittagong Division in the relief of distress in Chittagong.

25. The *Sansodhini* of the 26th November regrets that, while the Chittagong Association called for private subscriptions to relieve the distress of the people caused by the late cyclone, Mr. Collier, the Commissioner of the Chittagong Division should have written a letter in the *Englishman* newspaper saying that no private help was necessary as there was sufficient money in the Government Relief Fund. It is true that there is Rs. 60,000 yet in the latter fund. But the mere existence of money in that fund will not relieve distress. During the late famine, the officials did not admit the existence of distress in Chittagong, and though two deaths occurred from starvation, they did not spend anything to relieve distress, but kept back the whole money. Who shall say that the same thing will not take place again? If Mr. Collier thinks that there is no need of raising money by private subscriptions, will he kindly answer the following questions:—

(1) How many people have suffered by the cyclone, and how many among them will not be able to maintain themselves and reconstruct their houses without help?

(2) How many of these people have received relief? How much money and rice have been given to each such individual?

(3 How many people have received cloths, blankets or quilts?

The truth is that relief, which is being given to each individuals from the Government fund, is extremely meagre, and ought to be supplemented by private relief.

VI.—Miscellaneous.

AL PUNCH, Nov. 26th, 1897.

Denunciation of Musalmans by Mr. Gladstone and others.

26. The *Al-Punch* of the 26th November has the following:—

The English people seem to have lost all control over their temper in regard to the Musalmans. Though there are among them many

politicians, statesmen and philosophers, none can prevent them from assuming a ridiculous attitude towards the Musalmans. That fellow Gladstone, he wants to see the very name "Musalman" obliterated from the pages of the world's history! He cannot bear to hear of the success of Musalman arms. Lately, when addressing a public meeting, he violently struck his hand against a copy of the Koran before him, and said that unless that book was destroyed, fellow-feeling and civilisation could not spread over the world. Did this act befit a wise and sane man? Gladstone is an inveterate enemy of Islam. Another Englishman, of Gladstone's type, writing in the *Christian* newspaper, says that God will curse the Christians if they do not co-operate in conquering the Musalman kingdoms. The harsh language which that writer uses against the Musalman rulers, is calculated to give a rude shock to the feelings of every Musalman. This bigoted Christian has expressed a strong desire to see the Ottoman Empire demolished within the next twelve months. If there is such a thing as divine justice, an unnatural death will soon overtake that bigoted fellow. It is a wonder how an Englishman can invoke a curse upon the Sultan of Turkey whom England considers as her best friend. Cannot the English Government inflict an exemplary punishment upon such a *badmash*?

Uriya Papers.

27. The *Samvad Vahika* of the 21st October recommends the proposals of Mr. R. C. Dutt in the *Fortnightly Review* to the notice of the Indian Government, and observes that those proposals, if properly carried out, will make famine rarely visible in India.

Samvadvahika, Oct. 21st, 1897.

Mr. R. C. Dutt on famine in India.

28. The *Utkaldipika* of the 23rd October has reason to believe that certain subordinate officials of the Cuttack Municipality are realising taxes from the proprietors of bullock carts in an irregular way, and requests the Municipal Commissioners to take note of the fact without delay.

Utkaldipika, Oct. 23rd, 1897.

Irregular levy of taxes in the Cuttack Municipality.

29. Referring to the transfer of the Orissa Salt Department from the Government of Madras to the Government of Bengal, the same paper points out that such transfer will do no good unless the Government of Bengal give permission to the people of Orissa to manufacture *punga* salt as they were doing in past years. The writer fears that the Salt Department will be placed under the Excise Commissioner, and that the Divisional Commissioner will have no voice in its administration—an arrangement which will be both inconvenient and faulty.

Utkaldipika.

Transfer of the Orissa Salt Department from Madras to Bengal.

30. The *Sambalpur Hitaishini* of the 20th October states that a famine-stricken man, being unable to satisfy the pangs of hunger, tried to put an end to his miserable existence by sleeping on the Railway line between Baidyanath and Deoghar, but was turned out of the line by the watchful guard and driver of a train, which happened to pass along the line. The writer remarks that the relief works should not have been closed so early.

Sambalpur Hitaishini, Oct. 20th, 1897.

Premature closing of relief works.

CHUNDER NATH BOSE,
Bengali Translator.

Bengali Translator's Office,
The 4th December 1897.

W. S. & S. M. W.—Reg. No. 6077C—77—8-12-97.